that this distinction is obliterated in any higher stage of progress.

On the contrary, the Divine City is said to be watered by rivers called *ambayah,* which the commentator explains as " *Upasanampinyah"* of the form of worship, leading to insight into the divine nature. A city where acts of devotion form the necessary medium of communication cannot represent the monist's heaven of undifferenced unity.

And we have seen that the *devas* are there, not as objects of worship but as worshippers. And we are introduced there into a world of real and not illusory creation, for we are told how Brahman's consort *[priya)* that is his creative power, and her reflection (' *Pratirupa c)w chakshzisJii'},* the individual self in whose knowledge the world is reproduced, weave the creatures like flowers" *[pushpanyavayatau naijagani.}.* The divine promise to the worshipper is, " This world of mine, consisting of water (the chief element as symbolising all elements) is thine ". Can the father keep anything back from his son ? So the Rishi ends with the words, " He who knows all this obtains whatever glory and power belong to God ". And what are these ' glory and power' ? Evidently they are wisdom, love, holiness, peace, joy, beauty and sweetness, all of which form the very essence of the divine nature and are beyond time and destruction, stored up eternally in God and ever ready to be communicated to his children."

Chapter II.

The teachings of this chapter belong properly to the Vedic *Karma kanda* (ceremonial portion).

Chapter III.

This deals with the sastric exposition of the doctrine of incarnatioi the doctrine of the Logos, the manifestation of God in the fully awakened man which enables him to see that God is his very self and makes him speak in His name. In other words, the chapter explains in what sense the individual Self -can declare itself as one with the Universal.

Indra, a DevaRishi, liberated by the knowledge of his identity with Brahman, teaches *Pratardana,* a RigVedic hero, the unity of all things in one undivided consciousness, the * presence of the Universal in every individual. The idealism which Chitra expounds is a thoroughly sound one recognising in most unmistakable terms the distinction and